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Source Book in Anthropology. A. L. KROEBER and T. T. WATERMAN.
University of California: Berkeley, 1920. 565 pp.

Confronted with an ever increasing host of students registering for the two elementary courses offered by their department, the anthropologists of the University of California have been hard put to it for lack of any adequate modern text-book. Originally they provided the essential minimum of reading matter by a slender syllabus of selections published each semester and devoted to biological and to cultural anthropology, respectively. In 1919 a single paper cover united the year's selections, and the new cloth-bound Source Book represents a greatly amplified and partly altered edition of the previous year's compilation.

Although the editors declare in the preface that the articles "have been selected for their utility in stimulating discussion," they have wisely departed from this rule in a number of instances by including statements of fact that are not otherwise readily acceptable. Von Luschan's lecture on "The Early Inhabitants of Western Asia" may be cited as an example. Altogether the new syllabus marks a great improvement on its predecessors inasmuch as there have been many additions from writers acquainted with modern points of view and technique. Every teacher will also be delighted to find some real classics preserved here, notably Tylor's discussion of the Stone Age and his article on "A Method of Investigating the Development of Institutions."

Naturally every anthropologist would make a somewhat different selection. Personally I regret the absence of any discussion of the origin of the domestication of animals. The article by Galton listed in the Bibliography, with a few pages translated from Hahn and a few more extracted from Laufer's monograph on the reindeer, would supply the deficiency. In general I feel that what is commonly known as culture-history is inadequately represented in the book. For future editions I venture to recommend Laufer's "Some Fundamental Ideas of Chinese Culture" (*The Journal of Race Development*, vol. V, no. 2, 1914, pp. 160-174) and Breasted's paper on "The Place of the Near Orient in the Career of Man and the Task of the American Orientalist" (*Journal of the American Oriental Society*, 1919, vol. XXXIX, pp. 159-184). Regarding the former I can record the experience that all of my students devoured it with avidity. Quite apart from their informational value both these papers suggest discussion of the processes of diffusion and relevant questions.

The only selection to which I feel in duty bound to offer strenuous objection is that of O. T. Mason's "American Indian Basket Weaves."

Perfectly legitimate in a graduate course on technology, it seems quite out of keeping with a general introductory course. I think even a detailed treatment of kinship nomenclature would prove less repulsive to the average undergraduate.

In the continued lack of general books Professor Kroeber's and Professor Waterman's compilation will doubtless be of interest to other teachers of anthropology, and it is to be hoped that the edition is adequate to meet such extra-Californian needs.

ROBERT H. LOWIE

An Introduction to Anthropology. Rev. E. O. JAMES. London: Macmillan and Co., 1919. 259 pp.

This little volume appears scrambled together, but its diversity and loose-jointedness are likely to increase its appeal to those who have little previous acquaintance with the subject. The author's avowed purpose is to stimulate rather than to teach or prove; and in this he succeeds.

The introduction on the Evolution Hypothesis runs from Lucretius through the Church fathers, Luther and Milton, Linnaeus, Lamarck, Boucher de Perthes, *The Origin of Species*, anthropology as "the child of Darwin," to the compatibility of evolution with the belief in God. Religious harmonization of a liberal kind recurs in several subsequent passages.

The first chapter, on the "Origin and Antiquity of Man," surveys the Pleistocene fauna and glaciation, Pithecanthropus, Piltdown ("a new genus combining a human cranium with an ape's jaw"), Heidelberg (at much less length), and the racial types of the Palaeolithic.

Then follows "The Culture of Primeval Man," Eolithic, Palaeolithic, and Neolithic, with attention particularly to implements.

Chapter III on the "Manners and Customs of Primeval Man" is written under the influence of Sollas in the beginning, then slips into a rather detailed account of the Australians, especially of their social organization, and ends with an argument for monogamy.

The fourth chapter is devoted to religion and considers in turn the theories of Frazer, Marett, and Tylor, mana and animatism, the Chapelle aux Saints and Le Moustier burials, long and round barrows, Stonehenge and cromlechs, dolmens, the Elliot Smith Helolithic theory, the cave of Niaux, Gargas hand stencils, Arunta churinga and intichiuma, their bearing on Aurignacian and Magdalenian cave ornamentation, sacrifice, and the attitude thereto of the J and P narratives of the Pentateuch.